

*Guildford No. 1*  
*Meeting 8*  
No. 4. A Short

**WORK,**  
But of Greatest  
**CONCERN.**

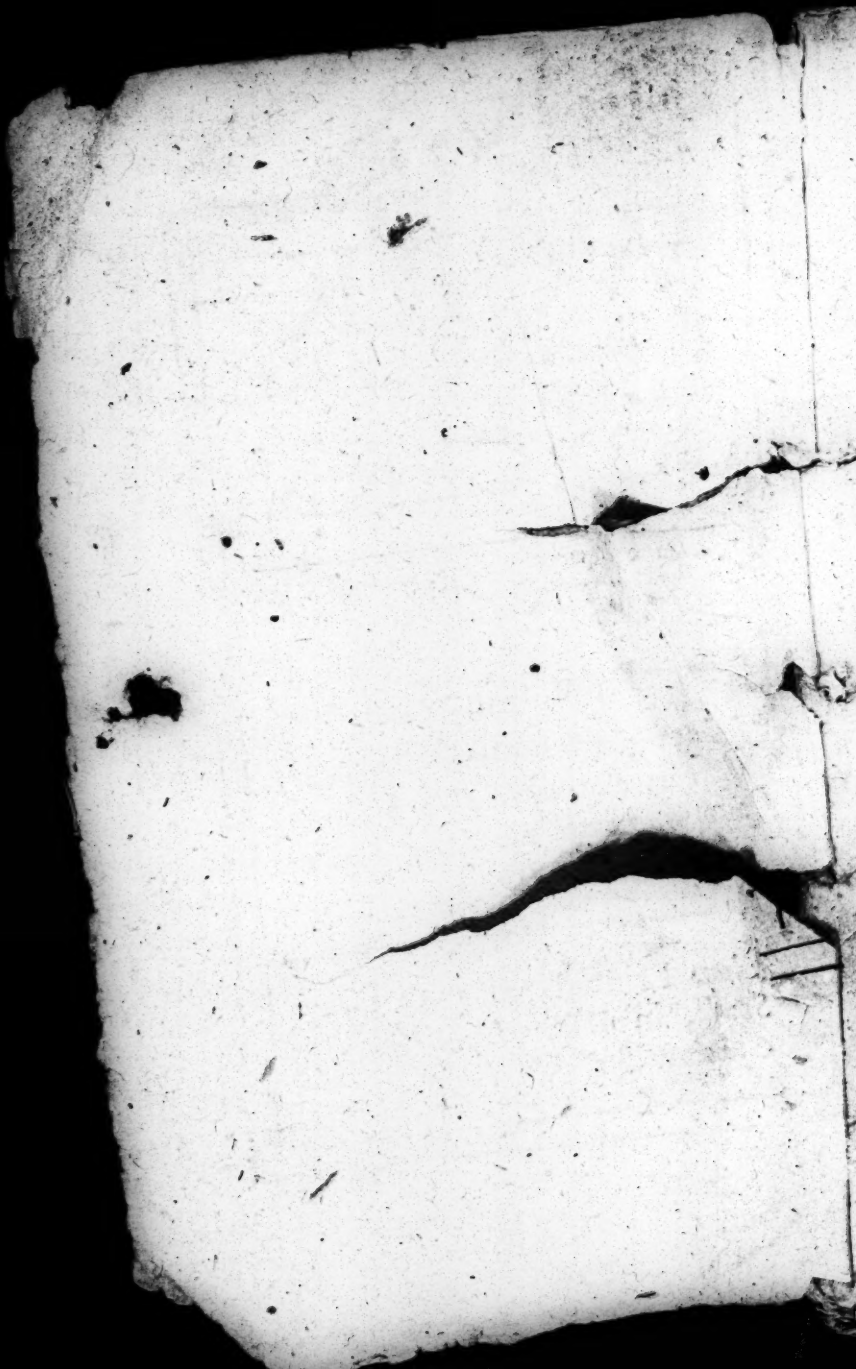
By *William Tomlinson.*

Rom. IX. 28.

*For he will finish the Work, and cut it  
short in Righteousness; because a  
short Work will the Lord make up-  
on the Earth.*

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*Guildford Meetings*



( 3 )



A Short Work, ~~but~~ of  
Greatest Concern.

*The Lord will cut his Work short  
in Righteousness.*

**T**ime hath been where-  
in there have been  
many Precepts; *Pre-  
cept upon Precept, Line upon  
Line*, under the Ministrati-  
on of the Law, *Isa. 28. 13.* But  
under the Gospel the Lord  
doth contract them, and bring  
them under one Head; and  
that is the Spirit of God, to be

A 2

led

led and guided thereby. *And he shall lead into all Righteousness and Truth, John 16. 13.* and out of the *Lusts of the Flesh, Gal. 5. 16.* This I say then, *Walk in the Spirit,* and ye shall not *fulfil the Lust of the Flesh.* And this Guide and Leader is promised to abide with the true Servants of God for ever, *John 14. 16, 17.* So that if *any Man have not the Spirit of Christ, he is none of his, Rom. 8. 9.*

The time cometh, and draws near at hand, wherein People shall not be look'd upon as the People of God, because they are of such or such an Opinion; or because they are in such or such a Society;  
or



or belong to such a sort of People, and walk with them, let it be under whatsoever Name is extant, whether Papist, or Protestant, or any other Name.

Nor shall Eminent Gifts and Parts shelter any Man. *Many will say, Lord, Lord, have we not prophesied in thy Name? And in thy Name have cast out Devils? And in thy Name done many wonderful works?* But what's the Answer to them that can plead thus, from the Ability of Gifts, and live not Righteously? The Answer is this, *I never knew you, depart from me, ye that work iniquity, Mat. 7. 22, 23.* Iniquity dashes all Excellent Abilities, and

A 3 puts

puts one out of God's Acknowledgment of their Persons.

Whereby we may observe,  
*That it is not Eminent Gifts  
 and Parts that states a Man in  
 a happy Condition, although  
 these are good, and to be pri-  
 zed.*

*Query, Some may say then,  
 perhaps, What is it then that  
 makes us happy, if such Eminent  
 Gifts and Parts do not ?*

*Answer. I answer, It is hum-  
 ble walking with the Lord, as  
 a Child in his holy Spirit,  
 Mat. 18. 3. Verily I say unto  
 you, Except ye be Converted,  
 and*

*and become as little Children, ye shall not enter into the Kingdom of Heaven. This is also plainly exprest in other words, (before-named) where the Apostle saith expressely, If any Man have not the Spirit of Christ, he is none of his, Rom. 8. 9. But on the contraty, As many as are led by the Spirit of God, they are the Sons of God.*

So then it's plain, That our Sonship is established in the Spirit. If we be led by the Spirit of God we are in the Sonship; but if we be not in some measure led by that, we are not in the Sonship, but remain Strangers to God in our Spirits. But

if we be led by the Spirit of God, *the Spirit it self will bear witness with our Spirit, that we are the Children of God, Rom. 8. 16.* And here now is the Work cut short in Righteousness.

And hereby it is plainly manifest, That our Happiness lyes herein, namely, in being led by the Spirit of God, and walking humbly with him therein.

And this is the chief tendency, and the very substance of the New Covenant, and of the New Testament which testifies of it, to bring us to this, and build us up in this ; namely,  
ly,

ly, to bring us into subjection to the Spirit of God, and to build us up therein, that so we may come to walk in Fellowship with our God. 1 *Joh.*

1. 3. *That which we have seen and heard declare we unto you, that ye may have Fellowship with us; and truly our Fellowship is with the Father, and with his Son Jesus Christ. And the words of our Lord and Saviour Jesus Christ are very agreeable hereunto, John 14. 23. where he saith, If a Man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.*

O happy State and Condition, to have Fellowship with our God ! This makes happy both here and hereafter. And this the true Sons of God enjoy, who walk humbly with him in Spirit.

And in this short work now, in walking with him in the Spirit, and having Fellowship with him in the Spirit, all Iniquity is cut off, and all Righteousness is comprehended and established ; for he leads into all Truth.

I say, all Iniquity is cut off : So that he that walks in the Spirit, gives no real occasion of stumbling. *Walk in the Spirit, and ye shall not fulfil the Lusts of the Flesh, Gal. 5.*



16. And so hereby that which gives real offence is cut off.

It's possible some may take offence where none is given, as the *Jews* did against Christ. So some may do now in these Days, who are wedded to Tradition: They may take offence at the Truth, when their Traditions in which they are rooted, and grounded, are discovered, reprov'd or contradicted thereby. But this is not Truth that gives the offence; but their Errour, that take offence where none is really given; as the *Jews* did take offence against Christ without just cause.

And as walking in the Spirit of Truth cuts off all Iniquity,

ty, and all corrupt Lusts of the Flesh, so it establishes the Obedient in all Righteousness. For the Spirit leads into all Righteousness where he is faithfully followed and obeyed. *He will guide you (or lead you) into all Truth, John 16. 13.* That is, by degrees, as he is obeyed.

There be many false Spirits gone forth into the World, but the Spirit of Truth will discover them; and by their Fruits they shall be discovered. For saith Christ Jesus, *By their Fruits ye shall know them, Mat. 7. 16, to Ver. 20. A good Tree cannot bring forth evil Fruit; neither can a corrupt Tree bring forth good Fruit;*

*Fruit*; therefore their Fruits shall discover them; for God hath so appointed it.

Now then what are the Fruits of the true Spirit, that thereby in some measure we may be able to discover false Spirits, and may discern a difference? For Christ Jesus tells us, *By their Fruits ye shall know them.*

I answer with the Apostle's words, *Gal. 5. 22. The Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance; against such (saith he) there is no Law.* The Affections and Lusts of the Flesh they are hereby cut off, as the next Verse expresses, *viz.*  
Ver.

Ver. 24. in these words, *And they that are Christ's, have Crucified the Flesh, with the Affections and Lusts.*

This is the happy state of the true Children of God, who walk humbly with him in his Holy Spirit, and grow up therein to the stature of a perfect Man in Christ Jesus. They are led by the Spirit of God in these true Fruits of the Spirit. And they have the Testimony of the Spirit of God witnessing with their Spirits that they are his.

And here now is the Kingdom of God set up ; God ruling by his holy Spirit in our Hearts, and Man obeying, and walking humbly with him in  
Obe-

Obedience; and so enjoying his Comfortable Presence, and Witness of his Holy Spirit, as it was promised, 2 Cor. 6. 16.

That he would *dwell in his holy People, and walk in them.* And thus the Kingdom of God is set up in his People: For saith Christ Jesus, *The Kingdom of God is within you,* Luke 17. 21.

Now the way to this Kingdom is to be minded and entered into, if Men would come into it. For *strait is the Gate, and narrow is the Way that leads to it, and so to Life, and few find it,* saith Christ Jesus. And on the other hand, *Broad is the Way, and wide is the Gate that leadeth to Destruction, and ma-*

*ny there be which go in thereat.*  
 And here many fall short of  
 the Kingdom, because they  
 take the broad and easie way,  
 and forsake the strait and nar-  
 row way that leads to Life,  
*Mat. 7. 13, 14.*

But they that do humble  
 themselves before the Lord,  
 and seek with their whole  
 Heart to enter into the King-  
 dom of God, to them God  
 will open a way for them to  
 find what their Souls long for.  
 For saith Christ Jesus, *Ask,*  
*and ye shall receive; seek, and*  
*ye shall find; knock, and it shall*  
*be opened unto you, Mat. 7. 7.*

There be many that mind  
 not their future Condition,  
 what will become of them?

They



They mind not another World to come; and therefore they run on as it were hoodwinkt, and mind not the way that leads to Eternal Happiness; and so remain Strangers to God in their Spirits; not considering the true state of Christianity now under the Gospel, which is this, namely, *To know the Lord, and to wa'k in Fellowship with him in Spirit,* Heb. 8. 11. and 1 John 1. 3, 6. But they think if they keep on in their Form, all shall be well with them; not considering, that a Form of Godliness, without the Life and Power of Godliness, (which consists in Living in the Spirit and Fruits thereof) will not  
be

be sufficient. For some had a Form of Godliness in the Apostles Days, but yet without the Spirit and Power of Godliness; *from such (saith he) turn away, 2 Tim. 3. 5.*

Now lest any tender Spirits should be discouraged, and think with themselves, that they are far from this happy state of being the Children of God, because they find themselves loaden and burthened with Corruption, and with many Frailties and Infirmities which they are often overtaken with; let them consider how low the Lord hath condescended to Mankind, in order to bring us to Happiness. He hath not spared his Beloved Son,

Son, but hath freely given him up to become a Sacrifice for us, that we might have boldness through him to draw near unto God. And so far doth the Lord condescend to Mankind, that he despises not the least faithful Drawings of Man's Heart towards him. *(He will not quench the smoking Flax, nor break the bruised Reed.)* The least true motions that are in the Heart of Man towards him he doth not despise, but nourishes them, and cherishes them, that Men may grow up in his Holy Spirit; which begets those holy Motions, and Inclinations in them, and Breathings after the Lord. Therefore let none think

think the Lord a hard Master to serve. For he hath said and affirmed, that he delights not in the Death of a Sinner, but that he should turn from his Iniquities and live.

But the great difficulty lies here, Men are so glewed to their sinful Courses, that they will not be separated from them, and so put the Lord from them afar off. For he will have no Fellowship with Iniquity. *For what Communication can Light have with Darkness? Or Righteousness with Unrighteousness?* But he will draw near to them that draw near to him, Jam. 4. 8. And he will acquaint them with the true Paths, and Teachings,

ings, and Leadings of his Holy Spirit; and will give them a Discerning to see a difference between the true Spirit and false Spirits. And without all doubt, this was one reason of giving forth the several parts of the *New Testament*, that false and Erroneous Doctrines and Spirits might thereby ( with the Spirit of Christ opening them ) be detected and made known. And therefore they that judge aright of Doctrines and Practices, they judge according to the Holy Scriptures, and not by Tradition, or common Practice, as too many do.

I may safely say, That the Holy Spirit is the Standard of  
the

the Gospel, and new Covenant ; and to that we must repair, if we would come under the protection of the New Covenant. For therein (namely in the Spirit of Christ) is the Sonship or Adoption established, as is manifest from *Rom. 8. 9, 14, 15.*

For further Confirmation of this, that our Happiness lyes in having Fellowship with God in our Spirits, and in being led by his Spirit, let these Scriptures following be well minded.

*Rom. 8. 1. There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit.* This Chapter ought



ought carefully to be minded, especially the former part of it, which speaks of being led by the Spirit of God, unto Ver. 18. to which you may add Ver. 26, 27. whereby you may see that the truly happy state of a Christian lies in being led by the Spirit of God, and in having Fellowship with God therein.

Another Scripture to this purpose is this, 1 Cor. 3. 16, 17. *Know ye not that ye are the Temple of God? And that the Spirit of God dwelleth in you? If any Man defile the Temple of God, him shall God destroy: for the Temple of God is holy, which Temple ye are.*

Add

Add to this the 19th and 20th Verses of the sixth Chapter, where the words are these, *What, know ye not that your Body is the Temple of the Holy Ghost, (or Holy Spirit) which is in you, which ye have of God? And ye are not your own, For ye are bought with a price; therefore glorifie God in your Body, and in your Spirit, which are God's.*

Again, 2 Cor. 1. 22. and Chap. 5. Ver. 5. It's there expressed, that the Spirit is the Seal and the Earnest of our Inheritance; that is, of our Heavenly Inheritance. Now an Earnest is the ensuring of a thing to one; and so is a Seal. And Men are very careful

careful to keep their Seal entire and safe, tho' it be but for an Earthly Inheritance; how much more ought we to be very careful to keep abiding in the Spirit, which is our Seal and Earnest for an Eternal Inheritance.

Again, let these words be well minded, *Gal. 4. 6. And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba, Father.*

And again, *Gal. 6. 8. it's there said, He that soweth to the Flesh, shall of the Flesh reap Corruption; but he that soweth to the Spirit, shall of the Spirit reap Life Everlasting.* So then our Everlasting Life must  
B                      spring

spring from the Spirit; how careful then ought we to be, to be acquainted with the Spirit of God, and to walk humbly with him in the Holy Spirit!

And therefore *Eph.* 4. 30. the Apostle admonisheth us, saying, *Grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption.* And in *1 Thes.* 5. 19. we are admonished not to quench the Spirit. And therefore again I say, how careful ought we to be, that we do not grieve or quench the Spirit of God, which is the Seal of our Heavenly Inheritance.

Lastly, I shall add to these but one Scripture more, which is

is, 1 *John* 4. 13. *Hereby know we that we dwell in him, (that is, in God) and he in us, because he hath given us of his Spirit.*

Thus you may see, that the Spirit of God is the great thing that we are to labour for, and submit unto ; and to seek of the Lord to be endowed therewith, that we may be led thereby now under the Gospel, which if any Man have not, he is none of Christ's, saith the Apostle plainly, *Rom.* 8. 9.

But Christ Jesus hath promised for them that love him, and keep his Commands, *That he will pray the Father for them,* and saith he. *He will give you another Comforter, that he may*

*abide with you for ever, even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you, John 14. 15, 16, 17.* Here he makes a clear distinction between the World and his People who love him, and keep his Commands. *The World seeth not, neither knoweth the Spirit of Truth; but ye know him, (saith he) for he dwelleth with you, and shall be in you.* Here's a comfortable Promise to the true Servants of Christ. And happy is that Person that submits to such a Companion, which will be a continual Guide to him; and which  
will



will check him when he turns to the Right Hand, or to the Left, out of the way.

Thus we are in those times wherein the Spirit of God is made the Guide and Leader of his People who know him.

And therefore so many false Spirits are come forth to divert Man from following the true Spirit. For Satan hath bestirred himself to withstand Man's Happiness.

I say we are in the times of the Ministration of the Spirit, (which gives Life to them that obey him) as you may read plainly expressed in the third Chapter of the second Book to the *Corinthians*. The whole Chapter is worthy to

be minded ; for it speaks manifestly of the change of the Ministration or Covenant. And there the first Covenant is called *the Ministration of Death written and engraven in Stones*, Ver. 7. And the New Covenant (which we are or ought to be under) is called *the Ministration of the Spirit*, Ver. 8. And again, the first Covenant, (that is the Law) is called *the Ministration of Condemnation* : and the New Covenant (that is the Spirit) is called *the Ministration of Righteousness*, Ver. 9. of that Chapter in these words, *For if the Ministration of Condemnation be glorious, much more doth the Ministration of Righteousness*

*teousness exceed in Glory. And Ver. 11. it said thus concerning these two Ministrations; For if that which is done away was glorious, much more that which remaineth is glorious.*

Thus you may see it very plain, that there is a change of the Covenant; and that we are under the times of the New Covenant; which is the Spirit. And further, That none are actually in the Sonship or Adoption, and reputed the Sons or Children of God under the New Covenant, but those who are led by the Spirit of God; or hungering and thirsting after Righteousness, which the Spirit is the Author and Nourisher of.

And this is the true state of Christianity ; in the which God hath a number who walk with him therein, tho' little discerned by the World. He hath also others who are pressing forward, striving to overcome ; and them he carries as Lambs in his Arms, *Isa. 40. 11.* And these are as little Children whose Sins are forgiven, *1 John 2. 12.*

And others there are who did run well, but faint and flag before they come to their Journeys end. And some turn back with the Dog to his Vomit, and with the Sow that was washed, to her wallowing in the Mire, *2 Pet. 2. 22.* And some content themselves with

with a Form of Godliness,  
without the Life and Power  
thereof.

The Law had many Pre-  
cepts, but the Gospel hath  
contracted all good Precepts  
under one Head; and that is,  
(as hath been shewed) under  
the guidance of the Spirit of  
God. And this was their Rule  
they were guided by, and led  
by, in the Primitive Time;  
as it is plainly expressed, Gal.  
6. 15, 16, Verses, in these  
words, *For in Christ Jesus nei-  
ther Circumcision availeth any  
thing, nor Uncircumcision, but  
a New Creature, (or New Crea-  
tion, as the words <sup>new</sup> <sup>visions</sup>  
do properly bear, Mark 10. 6.)*  
*And as many as walk according*

*so this Rule, (viz. this of the  
 New Creation ) Peace be on  
 them, and Mercy ; or Peace is  
 upon them, and Mercy ; for  
 so the words do as well bear ;  
 and they do enjoy Peace and  
 Mercy, who walk according  
 to that New Creation of the  
 Spirit of God in the Heart ;  
 and they are now the true Is-  
 rael of God, Rom. 2. 28, 29.  
 I say, this was their Rule they  
 were guided by in the Primi-  
 tive Time : For the Scriptures  
 of the *New Testament* were not  
 fully writ until a many Years  
 after Christ's Ascension ; but  
 the Spirit was their Guide and  
 Leader ; and then from that  
 Holy Spirit they gave forth  
 the Writings of the *New Te-  
 stament ;**



*stament*; not to divert Men from following the Spirit, but to guide Men in Obedience to the true Spirit, and to avoid those false Spirits that were then come forth into the World. For that's the chief tendency of the *New Testament*, to direct and guide us in our Obedience to the true Spirit of God, and to avoid all false Spirits.

In the time of the Law they were under the Letter; but when Christ the Minister of the New Covenant came, he brought them on by degrees to the Ministration of the Spirit; giving forth, first of all Precepts suitable to the Spirit, while he was here in Person

upon Earth. And then after his Ascension, he ministred to them by the Spirit, as he had promised while he was with them, *John* 14. 15, 16, 17, 18. and Chap. 16. 13, 14. and Chap. 15. 26.

This is the great condescension of the Lord to Mankind, to lead gradually those that love him, as they are able to bear.

For as there is a gradual going forward of his publick Dispensations, so also in his leading of particular Persons, from step to step.

When he had chosen a People out from the rest of Mankind, namely the *Israelites*, the Seed of *Abraham*, *Isaac*,  
and

and *Jacob*; he gave them Car-  
 nal Ordinances suitable to  
 their Condition, *Heb. 9. 10.*  
 and after that he raised up  
 Prophets among them, to  
 raise their Minds and Hearts a  
 little higher, after a more  
 Spiritual Walking with him.  
 Then after that he sent *John*  
*the Baptist* to prepare the way  
 for greater things which were  
 to follow. For the Kingdom  
 of Heaven was then at hand.  
 And thus way was made gra-  
 dually for the coming of *Christ*  
*Jesus*, that Men might believe  
 on him when he came.

Thus the Lord carried on  
 his publick Work gradually;  
 and thus also he frequently  
 carries on his Work in parti-  
 cular

cular Persons, from step to step. And it is well for them that follow him in his Leadings and Drawings, and take not up their Rest, or stop in the Way, but hold on to follow the Lord. For he doth not usually communicate all at once to his People, altho' he may give much Comfort sometimes at the first turning of Man's Heart faithfully to him. But he communicates by degrees to them that truly follow him, and as they are capable to receive, and able to bear. To his Disciples Christ said, *I have many things to say unto you, but you cannot bear them now,* John 16. 12. so he communicated to them as they

they could bear. And so he did to *Paul*, *Acts* 26. 16. he did not make him a Minister and a Witness of all at once, but appeared to him, to make him a Minister and a Witness of those things which he had seen, and of those things in the which he would afterwards appear to him. Thus the Lord doth condescend to take us by the Hand, as it were, to lead us on from one degree to another, where there is a willing Heart to follow him. And there may be still a going forward, and growing up in the Lord while we are in this Life. *Paul*, that Eminent Servant of the Lord, after all his Visions, and great Attainments,

ments, and Perfections, still  
saith, *I press forward, Phil. 3.*  
14, 15.

And thus the Ministry of  
Christ was and is to lead us  
forward by degrees: Not on-  
ly to bring us on thorough the  
Ministration of the Law, or  
of the Letter, ( as it's called )  
but to bring us under the Mi-  
nistration of the Spirit, so as  
to be led thereby, and to grow  
up therein; and so to establish  
us in the Sonship or Adop-  
tion.

Thus under the Ministrati-  
on of the Gospel, the Work is  
cut short in Righteousness;  
namely, in subjecting the  
Heart of Man to the Spirit of  
God, which works all Right-  
eousness



teousness in us gradually, if we be faithful thereunto. And it will admit of no Iniquity, if we faithfully follow the guidance thereof. For God hath comprehended all Righteousness in the Spirit, and in the Fruits thereof. *It is the Spirit that leads into all Truth.*

This is the great Dispensation of the Lord under the Gospel. This Satan knows, and therefore was he, and yet is so busie to suggest other Spirits, whereby to divert Men, and turn them aside from the true Spirit, by appearances of other Spirits, and with some resemblance of the true: This he did very early in the Apostles Days, as we may observe by  
the

the Writings or Epistles of the Apostle *Paul*, in which we may see how he was constrained to vindicate himself, and his Ministry, against those false Teachers, who desired occasion against him, 2 *Cor.* 11. 12. False Apostles may despise and vilifie them, that are in the Truth, and may transform themselves as the Apostles of Christ: Satan himself can transform himself into an Angel of Light; therefore it is no great thing if his Ministers also be transformed as the Ministers of Righteousness, 2 *Cor.* 11. 12, 13, 14, 15.

I do not speak this to vilifie any faithful Ministers; but to shew

shew the great subtilty of Satan: And for this end, that we may be all careful to keep close to our true Guide, the Spirit of God, which leads in- to all Righteousness, and out of all false Appearances, and gives the comfortable Testi- mony of his presence in the Hearts of those that faithfully obey him, and walk humbly with him.

But some perhaps may say,  
*How shall we know these deceit-  
ful Workers, these false Spi-  
rits?*

I *Answer*, I write not this  
so much to discover any such,  
but that every one may be  
careful

careful to examine themselves, and be stirred up to beware of Satan's Wiles. It is a hard matter to know deceitful Workers by their good Words, or fair Speeches, or Ministerial Gifts and Parts, which they once had given them. It's said, That Gifts shall be given also, even to the Rebellious, Psal. 68. 18. *Thou hast ascended on high, thou hast led Captivity Captive, thou hast received Gifts for Men; yea, for the Rebellious also, that the Lord God might dwell among them.* And some will so rest upon their Ministerial Gifts, and not upon the Giver, that they will make them a plea for themselves when the Lord comes

comes to judge, as hath been shewed before, from *Mat. 7. 22.* But the Excellency of Ministerial Gifts will not shelter Workers of Iniquity; altho' such Gifts be very serviceable, and worthy to be desired. And it is the Apostle's Exhortation. *1 Cor. 12. 31. to covet earnestly the best Gifts.* But yet (saith he) *I shew unto you a more excellent way*; and that more excellent way he expresses at large in the whole Chapter following, that is, in Chap. 13. where he saith thus, *Though I speak with the Tongue of Men, and of Angels, and have not love* (for so it may and ought to be Translated from the Greek words

words ἀγαπᾶν μὴ ἔχει and have  
 not Love ) I am become as  
 sounding Brass, or a tinkling  
 Cymbal. [That that word  
 ἀγαπᾶν ought to be Transla-  
 ted Love in this Chapter, I  
 shall shew by and by, with  
 Reasons for it.]

If any insist still upon that  
 Query before mentioned, and  
 say, *How shall we know these  
 false Spirits, these deceitful  
 Workers that have been spoken  
 of? We would fain know them.*

I Answer still, Where it  
 may be a hard matter for us  
 to distinguish aright of others,  
 Our best course is to approve  
 our own Hearts to the Lord ;  
 and



and to walk so that we may have the Testimony of a good Conscience in our selves, that we are approved of the Lord: Then shall we have rejoicing in our own Bosoms from the comfortable Witness of the Spirit of God. For *the Spirit will witness with our spirits,* (if we walk in Obedience) *that we are the Children of God,* Rom. 8. 16. As for others, it will be a hard matter to distinguish aright between Tares and Wheat: They may take Tares for good Wheat, or good Wheat for Tares, if they keep not to the Holy Spirit.

True it is, that some Mens Sins are open beforehand, and  
go

go before unto Judgment, and some Mens they follow after, 1 *Tim.* 5. 24. Some are so openly and manifestly wicked, that they are judged of all Men; but others, they follow after.

I come now to shew, that the words ἀγάπη μὴ ἔχω mentioned before, ought to be Translated thus, in my Judgment, *viz. And have not love.*

And in the first place, I shall shew that the word ἀγάπη is most frequently Translated *Love*, which is the first great Fruit of the Spirit, of which we have been speaking, and springs immediately from

from the true Spirit of God, as  
an inseparable Fruit thereof,  
*Gal. 5. 22. The Fruit of the  
Spirit is Love, Joy, Peace,*  
&c. *Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν*

*ἀγάπη &c.* And so you may  
find the word *ἀγάπη* Tran-  
slated *Love* in all these places  
following, besides others, *Mat.*  
*24. 12. John 13. 34, 35. and*  
*Chap. 15. 13. And again,*  
*Chap. 17. 26. Rom. 8. 35.*  
*and Chap. 12. 9. and Chap.*  
*13. 10. 2 Cor. 2. 4, 8. and*  
*Chap. 5. 14. and Chap. 6. 6.*  
*and Chap. 8. 7, 8, 24. and*  
*Chap. 13. 11. Gal. 5. 6, 13, 22.*  
*Eph. 1. 15. and Chap. 2. 4.*  
*and Chap. 3. 19. and Chap.*  
*6. 23. Phil. 1. 9, 17. and*  
*Chap. 2. 1, 2. Col. 1. 4, 8.*

C

1 *Thes.*

1 *Thes.* 1. 3. and Chap. 4. 9.  
 and Chap. 5. 8. 2 *Thes.* 2. 10.  
 1 *Tim.* 1. 14. and Chap. 6.  
 11. 2 *Tim.* 1. 7. *Heb.* 6. 10.  
 and Chap. 10. 24. 1 *John* 2.  
 15. and Chap. 3. 1. and Ch.  
 4. 7, 8, 10, 16, 17. 2 *John* 6.  
*Jude* 2. *Rev.* 2. 4. In all  
 these places, besides more,  
 the word ἀγάπη is Translated  
*Love.*

And why it should be Tran-  
 slated *Charity*, as it is rendred,  
 1 *Cor.* 13. throughout the  
 whole Chapter, I see no rea-  
 son. But I shall shew what  
 reason I have to the Contra-  
 ry.

We take *Charity* some-  
 times in this Case, to have a  
 good Opinion of one; or to  
 have

9. have a good Affection to one ;  
 10. and so to have a Kind, Civil  
 6. Society with them, and this is  
 0. good in its place. And some-  
 2. times it is taken for a Natural  
 h. Love, as among Relations,  
 6. which is also good. Some-  
 ll times also it is taken for an Af-  
 ; fection of Pity to such as are  
 d in Distress; and not only to  
 - pity them, but to distribute  
 , to them ; and this is also cal-  
 e led Charity ; and this is very  
 good also, and very accepta-  
 ble with the Lord, and agree-  
 able with that Precept, *Heb.*  
*13. 16. To do good, and to*  
*communicate, forget not ; for*  
*with such Sacrifices God is well*  
*pleased.*

But still there is something above these, which is of a more uniting Property; and that is the Love of God shed abroad in the Hearts of them that truly fear and love him. And hence arises a more Spiritual Love, and therein, union of Spirit, not only with the Lord, but also with all those that love and fear him, and walk in Obedience with him. And this Love is not restrained to any one distinct Society only, but extends it self to all that fear him, and walk humbly with him in every Society of People.

True Spiritual Love is an Affection of Complacency arising from union of Spirit in  
true



true Spiritual Obedience. Or  
 to speak more fully, True  
 Spiritual Love ( which is here  
 spoken of in this 13th Chapter  
 of 1 Cor. ) is a Reflexion of  
 God's Love shed abroad upon  
 the Heart, and springing up  
 in our Hearts. And it arises  
 from Faith, and is a true Fruit  
 of Faith, For true Faith  
 works by Love, Gal. 5. 6.  
*Neither Circumcision availeth  
 any thing, nor Uncircumcision,  
 but Faith which worketh by  
 Love. And we love God, be-  
 cause he first loved us, 1 John*  
 4. 19. He gives some sense,  
 ( or understanding ) of his  
 Love, into our Hearts; or  
 sheds abroad his Love into  
 the Hearts of them that truly

fear him ; and thence springs our right, true Spiritual Love to him, and to all Men.

And this is that more excellent way which the Apostle said he would shew in the last Verse of the 12th Chapter immediately going before this 13th Chapter, where he speaks so much of Love, which he prefers before the best Gifts. For, saith he, *Covet earnestly the best Gifts, and yet shew I unto you a more excellent way. Observe ! A more excellent way than the best Gifts ; and that is Love. For it follows immediately, Though I speak with the Tongues of Men, and of Angels, and have not Love, (αγαπῶ) I am become as sounding*

ing Brass, or a tinkling Cymbal.  
 And so it's Love that is the  
 more excellent way above the  
 best Gifts and Parts, viz. pure  
 Spiritual Love. It's above  
 the Gift of Prophecy, (tho'  
 that be very desiræable and  
 profitable) it's above the  
 Knowledge of all Mysteries:  
 It's above Faith. Oh! the  
 high Value that is set upon  
 pure Spiritual Love by the A-  
 postle *Paul*; and so also by the  
 Beloved Disciple *John*: For,  
 saith he, *He that loveth not,*  
*knoweth not God; for God is*  
*Love, 1 John 4. 8.* And a-  
 gain, Ver. 16. *God is Love,*  
*and he that dwelleth in Love,*  
*dwelleth in God, and God in*  
*him.* This pure Love is a Re-

flexion of the Love of God shed abroad upon the Hearts of them that truly fear, and love, and obey him, as hath been said. As the Sun in the Firmament shining upon the Water, gives a Reflexion of it self in the Water, so the Love of God shed abroad upon the Hearts of them that truly fear him, begets a Resemblance of it self in some measure, where Clouds of Sin or Unbelief hinder not. And so our true Love of God arises hence, even from his Love in some measure made known to us, and shed abroad in our Hearts; that is, in the Hearts of those that walk in Obedience and Faith before him.

Now

Now this Love is a higher thing than Charity, and is more extensive than Charity. For Charity reaches but to Man, but true Spiritual Love reaches forth to God, as well as to Man. He is the Object of the purest and highest Love; and he is the Fountain from whence such Love flows. *We love him, because he loved us first, (1 John 4. 19.)* and gave his Son Christ Jesus our Lord for our Redemption.

This Love that is so much spoken of in the 13th Chapter of the First of *Corinthians*, is above Faith, and above Hope. *Now abideth Faith, Hope, Love, these three, but the greatest of these is Love, Ver. 13.*

Again, the word ἀγάπη being Translated *Charity* in this place, seems to bear a Contradiction in it to Ver. 3. of the same Chapter, 1 Cor. 3. where it is said, *Though I bestow all my Goods to feed the Poor* (what's this but *Charity*? And yet saith the Translation) *and have not Charity*; but it were better exprest (I think) *and have not Love*, according as the word ἀγάπη frequently signifies, and is for the most part so rendred, as hath been shewed.

And so that word *Love* would better agree with all the other Expressions following, in Verses 4, 5, 6, &c. than the word *Charity*; and might



might be Read thus, Love  
 suffereth long, and is kind,  
 Love envyeth not, Love vaun-  
 teth not it self, is not puffed up,  
 doth not behave it self unseem'y,  
 seeketh no her own, is not easi-  
 ly provoked, thinketh no evil,  
 rejoiceth not in Iniquity: but re-  
 joiceth in the Truth, beareth all  
 things, beliveth all things, ho-  
 peth all things, endureth all  
 things: And then, ver. 8. its  
 said, Love never faileth (or  
 endeth) *ἡ ἀγάπη ἡ ἐκείνη οὐτε ἐκπίπτει*

But Prophecies they shall fail,  
 Tongues they shall cease, know-  
 ledge it shall vanish away. But  
 Love shall never fail. There-  
 fore this *ἀγάπη*, this Love here  
 spoken of, shall remain for e-  
 ver, even to all Eternity when  
 all

all Objects of Charity shall cease, and not be found.

This *Love* here spoken of is greater than Faith, or Hope; for Faith and Hope cease, when the things believed and hoped for are enjoyed; *but Love shall never cease.* And therefore I say, this Love here spoken of is a higher, and more continuing thing, than that which is commonly called *Charity*: And so therefore I say the word *ἀγάπη* in this place ought to be Translated *Love*.

I would not have any one to think that I speak against *Charity*, because I speak against that Interpretation of the word *ἀγάπη* in this place;

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I

I wish *Charity* were more abounding than it is, among all Persons. And that there were more tenderness in the Hearts of People towards the Poor, and towards them that are in Distress, than usually they meet withal. For they that are open-hearted and open-handed towards such, they will not lose their Reward, if in singleness of Heart they supply their Necessities. I shall only set down two or three places of Scripture to encourage People thereunto, and so proceed, *Mat. 6. 1, 2, 3, 4. 1 Tim. 6. 17, 18, 19, Heb. 6. 10, 11.* which places of Scripture those that have a mind may see at their leisure.

Bu

But to return to the Subject I was speaking of, which was pure Love ; it is of that power that it produces unity, and so makes one : As we commonly say of Persons that entirely love one another, They are all one. And so our Lord Jesus Christ prayed to his Father for those that believe on him, *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us,* John 17. 21. And again, Ver. 22. he saith, *And the Glory which thou hast given me, I have given them ; that they may be one, even as we are one.* And again still further, Ver. 23. he goes on in his Prayer for those that believe  
 on

on him, saying thus, *I in them and thou in me; that they may be made perfect in one; and that the World may know that thou hast sent me, and hast loved them, as thou hast loved me.*

Thus we may see how *Love* bends or inclines towards Unity, and brings into Unity. And so herein it is greater than *Charity*, and much above *Charity*: For there may be *Charity* to a Person, or for a Person, with whom we cannot have Unity. *Charity* doth not make one, as *Love* doth. And therefore the word *Charity* doth not so fully agree with the Expressions here used by Christ Jesus as *Love* doth; neither doth it so fully agree with

with the Expressions used by the Apostle, 1 Cor. 13. as Love doth.

Now this true and pure Spiritual Love springs from hence, even from God's Love in some measure shed abroad in the Heart, as hath been shewed before; or which comes all to one, from being made Partakers of the same Spirit of God. And so thereby we are taught of God to Love one another, 1 Thes. 4. 9. and not only so, but to Love all Men, yea, even our very Enemies.

Oh! what an excellent Spirit and Temper doth the Spirit of God form in the Hearts of those who are brought down



down into Subjection to him ; as we may observe to have been in the Apostles of Christ Jesus, after they were brought fully under Subjection to the Holy Spirit.

Now where this Foundation (of the true Spirit) is laid, many sweet and precious Fruits thereof will follow besides Love ; as namely , the comfortable sweet Dictates of the Spirit, with many Openings of Truth, and Enlightenings, and Enlivenings of the Spirits of his Servants that walk with him in Faithfulness, so as to make their Lives comfortable, tho' they meet with outward Distresses and Troubles ; as we may see in the

the Apostle *Paul's* Example, who though he met with great Troubles, yet was born up in them all, and above them. And therefore this ought to have a deep impression upon our Spirits, to beget a carefulness in us to walk faithfully and humbly with the Lord, who is able to carry through all Difficulties with Comfort.

After the Lord hath Convinced the Heart of Man of Sin, and turned it against it in Truth (which indeed is true Repentance) there is a fear and a care begotten in the Heart, not to offend the Lord again, together with a Sorrow for their former negligent and offensive Life. And this  
fear

fear of offending the Lord is the beginning of Wisdom, *Prov. 9. 10.* And this fear of the Lord is to hate Evil, *Chap. 8. 13.* And so it keeps the Heart of Man abiding with the Lord, as it's said, *Jer. 32. 40. I will put my fear in their Hearts, and they shall not depart from me.*

Now this true fear of the Lord mortifies and deads the Heart to Sin, and awakens it to Righteousness; and till then Men are said to be dead in Sins and Trespases, even while they live; and are as Strangers to God, altho' they can talk of him, and of the Holy Scriptures.

But

But they that come really and effectually into Obedience, the Fruits of the Spirit (Love, Joy, Peace, and such like) will spring up in their Hearts by degrees, as the Lord sees good to nourish them up therein. And thus the Kingdom of God, (which is within us) begins in little beginnings many times, but it is of a growing Nature; it's like a Grain of Mustard-seed at first, but it grows to a great Tree, *Mat. 13. 31*. And thus by degrees usually we come to enjoy the comfortable presence of the Lord with us, or (which is all one) the sweet presence of the true Comforter in our Hearts, that is the Spirit

Spirit of God. For true Comfort springs up from the Spirit, in Obedience to him. And this is that which makes the Lives of the true Servants of the Lord Comfortable, whatsoever Adversity or Contradiction they meet withal from the World.

For our Happiness and Consolation doth not depend upon an Opinion, but upon our Union and Fellowship with the Lord, which is enjoyed in Obedience and Faith, which the Spirit of God works in the Hearts of the truly humble. And this is agreeable to that which the Apostle saith, *2 Thes. 2. 13. that we are chosen to Salvation through Sanctification*

*Justification of the Spirit, and Belief of the Truth*; which in effect is the same with Obedience and Faith. For the Holy Spirit sanctifies in Obedience, not in Disobedience; and Faith, and Belief of the Truth, or true Belief is one, above such Belief as the Devils have, who tho' they believe and tremble, yet still unsanctified; but such Faith as works by Love, and hath Love springing up in it: Such Faith with Obedience, is that which accompanies (or is a ground of) our Justification, Sanctification, and Salvation.

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## POSTSCRIPT.

**S** Ince this was writ, I have seen in the Hands of a Neighbour a Bible Printed in the Year 1 87. wherein the word ἀγάπη is altogether Translated Love in this 1 Cor. 13. as I have rendred it : Therefore I hope my rendring it so will not be look'd upon as a Novel Conceit.

And let this be noted, that I do not impute any blame to the Translators, who have in our Bibles rendred the word ἀγάπη by the word Charity. For the word ἀγάπη comprehends Charity ; and it may be they might see

see that at that time there was  
 need to reade it so, to stir Peo-  
 ple up to so good a Work. But  
 that word Charity doth not fully  
 reach to all the Expressions or  
 Significations of the word <sup>again</sup>  
 here in this Chapter as Love  
 doth; for Charity reaches but  
 to Man, but Love reaches to  
 God as well as to Man, 1 John  
 4. 19. Charity ceaseth when the  
 Objects of Charity cease; but  
 Love shal never cease or fail,  
 1 Cor. 13. 8. For so it may  
 truly be read, Love never fail-  
 eth or ceaseth.

William Tomlinson.

FINIS.